3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

his possessions, and in the most earnest manner entreated him to accept of something. Being thus strongly pressed, the moderate Tootáwi chose a wearing-mat of the kind called *giē fow* *, and this was the only article that the eloquence and kindness of Finow could persuade him to accept of. The king left him with sentiments of admiration, and shortly after confirmed the orders that had been formerly given to prevent any body molesting him.

Thus lived Tootáwi for some three or four years afterwards; but one day he was found lying on the ground, stretched out dead within his cave.

But to return to our subject; about mid-day it is usual to have another meal, when the chiefs receive a number of presents, of different kinds of provisions, from their dependents or friends, which the matabooles share out. In the afternoon some again join in conversation, others go out shooting rats, &c. In the evening they have dancing and singing, which is often continued till very late at night, on which occasion they burn torches, each being held by a man, who, after a time, is relieved by another. These dances are generally kept up for about four hours after dark. When no dances are

* A certain kind of wearing-mat used chiefly in canoes, as it is not liable to be injured by sea-water. See p. 250.

3: Mariner F-5 (1806-1810) 1818
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proposed, they retire to rest at sun-set, after bathing and oiling themselves, and even on these occasions the houses are lighted up with torches, during two, three, or four hours after dark: these torches are held by female domestics. It cannot be strictly said that they have any fixed times for meals, though it generally happens to be in the morning, about noon, and again in the evening; but it depends greatly upon how the chiefs are occupied, or what presents have been made to them: it frequently occurs that several presents come at the same time from different quarters; then they have a feast: but whatever they have, whether much or little, it is always shared out to all present, each having a portion according to his rank: strangers and females generally obtain somewhat more than is due to their rank. Those who get more than they want never fail to supply others who have not enough: selfishness is a very rare quality among them: if a man has a piece of yam, though it be not enough for a meal, he will readily give half away to any one who may want it; and if any body else comes afterwards in like need, with the greatest good nature he will give half the remainder; scarcely saving himself any, though he may be very hungry.

If during the day a chief, mataboole, or mooa, but particularly a chief, finds himself fa-

4: Gifford E-4,5 (1920-1921) 1923 009 Tonga 009

Anafata. Cave of the loft [ana, cave; fata, loft]. Tract on Hunga island (V)—Fulivai, landlord. 103

Anafeicoko. Cave used as food storehouse [ana, cave; feicoko, house where the fruits of the earth are stored]. Cave on Tongatabu island (T). On weather shore.

Anafoitava. Cave of the single tava tree [ana, cave; foi, a single one; tava, a tree (Pometia pinnata)]. Tract near Tuanekivale, village on Vavau island (V).

Anafungavai. Cave at the surface of the water [ana, cave; funga, surface; vai, water]. Cave on Tongatabu island (T). On weather shore.

Anahoifa. Cave of earnest desire to meet [ana, cave; hoifi, earnest desire; a, to meet]. Cave on Tongatabu island (T). On weather shore.

Anahoio. Comfortable cave [ana, cave; hoio, comfortable]. Tract near Tuanekivale, village on Vavau island (V).

Anahoioiaio. Lower comfortable cave [ana, cave; hoio, comfortable; iaio, below]. Tract near Tuanekivale, village on Vavau island (V).

Anahui. Cave of bones [ana, cave; hui, bone]. Cave on Nomuka island (H). Anahui contains human bones. Also tract near Holopeka, village on Lifuka island (H).

Anahuiu. Cave of dried leaves [ana, cave; huiu, dead and dried leaves]. Cave near Hamula, village on Tongatabu island (T). The cave is so dark that a light is required. Bundles of dry coconut leaves are brought to burn as a torch. Also tract near Hamula, village on Tongatabu island (T)—Pangia, landlord. [372]

Anakava. Cave of kava [ana, cave; kava, a shrub (Piper methysticum) and the beverage made from its root]. Tract on Tungua island (H)—Tui Haateiho, landlord.

Anakiikiii. Cave of small pebbles [ana, cave; kiikiii, small pebbles]. Tract near Faleloa, village on Foa island (H).

Anakumetekava. Cave of the kava bowl [ana, cave; kumete, bowl; kava, kava]. Cave near Maufanga, village on Tongatabu island (T).

Analahi. Large cave [ana, cave; lahi, large]. Cave on Eua island (T). On northeast shore.

Analei. Cave of the whale's tooth [ana, cave; lei, whale's tooth]. Tract near Lapaha, village on Tongatabu island (T)—Pangia, landlord.

Anamanu. Cave of birds [ana, cave; manu, birds]. Tract near Pea, village on Tongatabu island (T). Also cave on Vavau island (V). Also tract near Haalaufuli, village on Vavau island (V)—Afu Haalaufuli, landlord.

Anamanutauhia. Cave of birds (or other animals) that are to be attended to [ana, cave; manu, animals, birds; tauhia, to be attended to]. Tract near Tuanekivale, village on Vavau island (V).

Anamatangi. Cave of the wind [ana, cave; matangi, wind]. Tract near Haalaufuli, village on Vavau island (V).

Anamate. Cave of death [ana, cave; mate, death]. Tract near Fatumu, village on Tongatabu island (T).

Anameana. Cave of things feared [ana, cave; mea, things; na, fear]. Well on Tongatabu island (T). Near a place called Tongia, in eastern Tongatabu.

Anamoana. Ocean cave [ana, cave; moana, ocean]. Tract near Veitongo, village on Tongatabu island (T).

Anana. Cave of fear [ana, cave; na, fear]. Place near Maufanga, village on Tongatabu island (T). On Maufanga shore of great lagoon.

Anangongo. Cave of noddy terns [ana, cave; ngongo, noddy terns (Anous stolidus and Micranous)]. Tract near Vaini, village on Tongatabu island (T)—Maafu, landlord.

6: Collocott M-5 (no date) 1928 OU9 Tonga OU9

Tu'ula he tata'anga lei,
Ifi e kele'a ta moe vehi.
Pehe ni ha 'aho kou ma 'i heni;
Mate 'ofa he enau nofo holo,
Taupala 'e he taka tolo,

Tama 'ae fuifui pule'oto,"
'O tu'ula 'i he vao motelolo.
Angi mai angi he he-'ia
Langi faka-sinifu e nofo.

Light on the place where ivory is carved,
Blow the conch, beat the drum.
'Twas such a day that we were here;"
How I love their sitting about,
Frequenting of those who come to the games,"
The chief with necklace of *puleoto*,
And they gather amongst the *motelolo*."
Blow hither, blow, *he, he'ia*,
Choir of women farewell."

On the Death of the Tui Tonga

Very unfortunately the record of this very ancient poem has been mutilated. The effort to recover the missing lines from the memory of a very able Tongan who had read them was unsuccessful. Four lines and the greater part of a fifth are missing.

Neu tu'u 'i Langi-'e-he-tupua,
Mana-foli lupe otu fonua,

Na'i Mata-'o-peka mo Vei-tuna,
Faka'ofa 'e Malama-'i-saua,
Koe tu'i 'o mama mo 'otua.
Tanumanga ne tu'u moe tatau,

Tu'u ai 'Ala-'i-vaha-mama'o;
Koe Tu'a-niu hala kuo mao.

Na'i Lupe 'o Manono mo Fualu
Tu'u (he?).....evalu
(four lines)
Ko homau Tu'i ka maliu atu
'Oafio 'i Pulotu-tu'u-ma'u
'Ae toki pata 'e asihau
'I he ene taulalo 'a Vava'u.
Ho he.

I stood in Langiehetupua,'
Pigeons flew ominous throughout the lands,'
Ah, poor Mataopeka and Veituna,'
Malamaisaua moves pity,'
King of earth and a god.'
That which is buried was there with the screen,'
Alaivahamamao stood there;'
The Midrib-of-the-coconut-leaflet is dead, what a thing has happened.'
Dear Pigeon of Manono and Fualu'
Stood.....eight"
(four lines)
Our King is returning thither
To reign in Pulotutuumau."
Then the king's attendants rejoice"
When Vavau sinks out of sight."
Ho he."

Koe Takipo o Nau

When a very great chief dies fires are kept burning throughout the night round the house in which the body is lying. This ceremony, which is called *takipo*, has been witnessed twice on a large scale in Nukualofa during recent years, once on the death of Fatafehi, Tui Pelehake, in 1912, and again in 1918 when King George Tupou II died. During the nights in which the king's body was lying in state, the Palace enclosure was surrounded by hundreds of torches, tended by people who sat noiseless. Each light was burning over a little hearth, called *fakaolaanga*, formed of a tray (*pola*) of plaited coconut leaf, on which were laid pieces of the stem of the plantain tree, covered with a layer of sand. To bring the sand for this purpose is *fala mai ae one one*.

6: Collocott M-5 (no date) 1928 0U9 Tonga 0U9

Three persons, men or women indifferently, are in attendance at each hearth, sitting on three sides of it. One, called *takipo*, sits facing the direction in which the corpse is lying, and holding the torch, *fofongaimama*, horizontally over the sand, and pointing towards the corpse. No one sits on the side towards the body. This side is sacred (*toputapu*) and no one may pass on that side except a person of superior social rank (*fahu*) to the dead chief. To the left and right of the man holding the torch are two attendants (*feangai*) facing the torch. They keep the torch burning brightly by knocking the ash from it with little sticks. The ashes that fall to the sand they extinguish by brushing sand over it with their little sticks. When the torch, formed of the dry spathe of the coconut flower, is nearly burned out a new one is held alongside it until it is fairly alight. The old torch is then dropped on to the sand, and extinguished by the *feangai* brushing sand on to it with their little sticks. When one of the watchers is wearied, or desires a change, his place is silently taken by a fresh watcher. The silent crowds and the hundreds of lights make the ceremony singularly impressive.

When daylight comes the lights are kept burning until the first light has been extinguished (*lolo ae po*) by someone who is *fahu* to the deceased chief. A foreigner, being exempt from the tapu that surrounds the native, might also give this signal. On one of the mornings when the *takipo* was being kept for the late King George Tupou II a high chiefly lady who was *fahu* to the King and was being awaited to *lolo ae po* was late in arriving. The service of an Indian were just about to be requisitioned when the *fahu* lady came.

Everyone, of course, wears the *taovala*, the cincture of respect, over the ordinary clothing, except those who are *fahu* to the dead chief. The proper dress for the *fahu* is the piece of native cloth called *tapa ki tve*—that is, the end of the cloth at which the staining and stencilling are started. This smaller dress (*vala*) than ordinary is used by chiefly youths as a free-and-easy dress for sports.

The following composition is a call on various localities to come and keep the vigil about the body of Nau, or a list of those who did come. It seems to be incomplete, as the manuscript ends with "etc." It is a list that might be continued indefinitely. The places mentioned are in Vavau. Nau is not an uncommon name, both of men and women. This particular Nau has not been identified. There is perhaps a slight balance of probability in favor of its being a woman rather than a man.

Exceeding pleasant the dear wind'
That blew on Teisina, and came
Straight on our spreading *takafalu*.'
The dear double-canoe of Nau and me,
There was our canoe-house
With upper story of wild hau,
Where went in and out,'
And cried to be carried to bathe
Tuoua and the mat *palavalu*,
A dear thing that beseemed Nau.
Tend the vigil fires ye hills of Vavau,
Start the watch Kafoa and Talau,

8: Collocott & Havea M, I-5 (no date) 1922
OU9 Tonga OU9

FOOD

PREPARATION

54. Fengutu a fei-umu ota: To defend badly cooked (insufficiently cooked) food. 539 571

To defend one's badly done work against the criticisms of others, as the man who has prepared and served underdone food may persist, in spite of all that others urge, in declaring that his feast is done to a turn.

55. Fifi ika maka: Wrapping rock fish in leaves. 539 252

Rock fish are those of fine quality. In cooking fish are frequently wrapped up in a sheath of plaited coconut leaves. The object of this is to keep the fish intact, and is a method employed specially in cooking fish of good quality. A "rock" fish is worth the trouble of plaiting the leaflets round it. Taking pains over a thing that is worth the care. (See No. 203.)

56. Fifi ika vale: Wrapping up a fish of no account.

This is the reverse of No. 55. Taking great pains over what is not worth the trouble.

57. Hange ha feiumu uha: Like cooking in the rain.

The preparation of food which is carried out in the open, or with the protection only of very inadequate shelters, is rendered difficult by rain; the food is liable not to be as well cooked in wet as in fine weather. This phrase is a rebuke to those who have performed badly a piece of work, although the conditions under which they labored were favorable. [461]

58. Hange ha fokifokihi tunu: Like the turning of food baked (in the embers).

Food cooked in this way must not be left alone, but constantly turned. Use of a thing that is in constant requisition.

59. Hiki lepo: Moving the *lepo* (leaves with which the earth oven is covered on the outside). 539 252 372 501 571

It is used of taking advantage of the temporary absence of anyone to usurp that which belongs to him, "to jump his claim". It is said that the expression originated in one of the voyages of the great canoe called the *Lomipeau*, which is asserted to have brought in one trip from Uvea to Tonga the stones for many of the great sepulchral vaults of the highest chiefs. Seagoing canoes used to be equipped with a *talafu*, a large wooden bowl filled with earth in which ovens were made to cook the food. The *Lomipeau* had an immense *talafu* commensurate with her own huge size, so large that a number of ovens could be dug in it at the one time. It is the practice when the food is taken out of the oven to put aside the leaves with which it was covered, and not mix the leaves belonging to various ovens.

8: Collocott & Havea M, I-5 (no date) 1922
OU9 Tonga OU9

539 On board the *Lomipeau*, however, was a man named Lasukau who disre-
252 garded this rule and moved things round at his pleasure; but no one dared
372 to remonstrate with him because of his personal strength and prowess. For
301 one to place his *lepo* at the side of an oven is to mark that oven as his; for
571 another to move this *lepo* is to disregard the claims of the first man.

539 **60. Hina e toumohomoho:** The plantain leaves (*toumohomoho*)
252 are white.

824 Plantain and banana leaves are used for covering up food in the native oven. When the food is taken up these leaves are called *toumoho-moho* and are used to line the baskets in which the food is taken to the house where it will be eaten. These leaves are then cast aside as of no further use. At first they are green, but as they fade their color becomes whitish. If one sees such leaves lying about a house their color is an indication of how long they have been there, so that to say that the leaves are white means that it is a long time since there has been a feast.

539 **61. Kailu fa he tuunga u:** To rummage for scraps in the middle
252 of the oven.

777 This is used of one whose aims are humble but who meets with an
372 unexpected stroke of luck. Just as the man who, searching for remains in places where food has been cooked or eaten, suddenly comes upon unanticipated plenty, here denoted by the middle and lowest part of the oven where the food is most in quantity and best in quality. *Tuunga u*, translated the middle of the oven, means literally the standing-place of the *u*, the stick with which the hot stones are arranged in the earth oven. This stick is used to arrange the stones up the sides of the hole, beginning at the bottom, so that the standing-place from which the stick begins its operations is the lowest and midmost part of the oven.

539 **62. Kina umu tala ki tahi:** Depending on the sea for the meat
226 part of a meal.

Looking to an uncertain source of supply; trusting to a capricious support. So many are the hazards of the sea that there is a very good chance of a late dinner if the joints cannot be found ashore.

539 **63. Kuma jii vela hono iku:** Little rat, his tail burnt.
262

Formerly the native rat, a vegetable feeder, was used for human food. The rat at best is but a small animal, and therefore when he is being cooked care should be taken not to burn his tail off. Being served with tail complete makes the most of what size he is. This expression, an expostulation against burning off the tail of the rat, has passed into a proverb for conserving as carefully as possible all there is of any small object.

8: Collocott & Havea M,I-5 (no date) 1922
OU9 Tonga OU9

539 516 526 423 571 **420. Teketeke tuakoi:** Pushing one, sitting with his back to mine.

This was sometimes done in sport, two people sitting back to back and pushing against each other. Frequently others would join in helping one or the other side. A proverbial use of this expression does not seem to be known today, but Baker gives: "To push away or remove the landmark of another to increase his own," which evidently pictures two contiguous compounds as sitting back to back.

539 352 484 **421. Hiki moe faliki:** Moving with the floor.

The floor of a Tongan house is formed of dry coconut leaves strewed on the ground and covered with mats. A man in shifting quarters will not usually takes these flooring leaves with him, but this expression indicates a migration so complete that it leaves the ground bare; house, floor, and everything being on the march.

539 829 571 **422. Kama e mea ae api kehe:** Attending to the thing in another's home.

This is much like No. 423, used of one who neglects his own business and attends to that of other people. (See No. 346.)

423. Kama noa he mea ae api kehe: To exert oneself for nought in the affairs of another compound.

To use one's energy in labors from which he will get no return; the fruit of his labors will go to those who own the compound.

539 312 [177] [178] [821] **424. Lepa tali ki langi:** Cistern dependent on the sky; a cistern which is filled only by the rain.

The whole matter of water supply and conservation has been modified, of course, by the introduction of European roofing-iron and tanks. Of the cisterns dug formerly by the people some were filled by carrying water from springs; others were filled only by rain. As notable examples of rain-filled cisterns mention is made of natural holes in the rocks near the sea on the islands of Fotuhaa in Haapai, and Niua Foou. We cannot say whether any such expression as this was used in pre-Christian days to express the dependence of man on the gods, but it is used now of the reliance of man on heaven.

539 261 515 **425. Takamilo jiko i tua peito:** Going round defecating outside cook-house.

One should not bring any defilement near the place where his food is prepared, nor should he in any way dishonor his own home. The expression is much like the English proverb about a bird fouling its own nest. (See No. 417.)

539 372 261 **426. Tu mo hokohoka:** Lighting and dabbing, that is, lighting a fire and then dabbing the end of the lighted sticks on the ground to extinguish them; frequently lighting a fire and letting it go out.

Applied to frequently preparing food during the course of one day.

10: Hornell E,N-4,5 (1925) 1936 0U9 Tonga 0U9

175 501 [171] a *to'a tele*, their equivalent of the *tongiaki*, when going on a fishing excursion toward Uvea.] . . . The rig of these vessels is so excellent and they go so well under sail that there are few ships in Holland that could overhaul them. They steer them by means of two oars at the stern, one for each canoe.

175 501 285 531 Toward the upper end of the sail a figure representing a cock was outlined. This was evidently a common Tongan custom, for Forster (1777, vol. 1, p. 462), after remarking that some of these double canoes are large enough to carry 150 men, adds, "Their sails are latine, made of strong mats in which the rude figure of a tortoise or a cock, etc., is sometimes represented".

[291] [372]

FIGURE 189.—Tongan *tongiaki* seen off Tafahi in 1616 (from Schouten, 1619).

175 501 Twenty-seven years later, when Tasman discovered the Tongan islands (1643), this fine double canoe so impressed him that he devoted a whole page of his journal to the illustration of one under full sail (1898, fig. 2); another drawing shows two of the same kind of craft at anchor. (See fig. 190.)

10: Hornell E,N-4,5 (1925) 1936 OU9 Tonga OU9

sterns. In Cook's figure the outermost planks on each side are cut off short near the stern, thus forming an angular rest for the great steering paddle (fig. 191). In Tasman's sketch, a steering paddle is seen in operation on the leeward side of each hull at the after end of this platform. 175 501

Above the central section of each hull a long hatch was left open in the platform, wherein one of the crew was kept constantly bailing out the water that entered by the seams. Between these two hatchways a low arched hut thatched with palm leaves was placed for the use of the passengers and "to screen the crew from the sun and weather". A movable fireplace (*talafu*), shown in both Schouten's and Tasman's figures, was always carried—a square, shallow wooden trough filled with stones [and earth] (Cook, 1777, vol. 1, p. 217). [372]

The rig is thus described by Cook (1777, vol. 2, p. 18): 175 501 502

> Some [of their sailing vessels], and those of the largest size, are rigged so as to tack about. These have a short but pretty stout mast, which steps on a kind of roller that is fixed to the deck near the fore part. It is made to lean or incline very much forward; the head is forked; on the two points of which the yard rests, as on two pivots, by means of two strong cleats of wood secured to each side of the yard, at about one third its length from the tack or heel, which, when under sail, is confined down between the two canoes by means of two strong ropes, one to and passing through a hole at the head of each canoe; for it must be observed that all the sailing vessels of this sort are double. The tack thus fixed, it is plain that, in changing tacks, the vessels must put about; the sail and the boom on the one tack will be clear of the mast, and on the other it will lie against it, just as a whole mizzen. However, I am not sure if they do not sometimes unlace that part of the sail from the yard which is between the tack and the masthead, and so shift both sail and boom leeward of the mast. The drawings which Mr. Hodges made of these vessels seem to favor this supposition. . . . The outriggers and ropes used for shrouds, etc., are all stout and strong. Indeed, the sail, yard, and boom are all together of such an enormous weight that strength is required.

Cook here makes but bare mention of the long stout spar athwart the deck platform abreast of the mast, which projected outboard on either side to a considerable distance. Cook calls it "the outriggers"; properly it is an outrigged spar or balance spar. Its use was primarily to afford attachment to sundry shrouds and guys. Probably it also subserved the purpose of a spar whereon in heavy weather some hands might be stationed on the weather side as live ballast. Williams (1870, p. 64) describes the two ends as "projecting like monster horns".

Exactly how the rigging was arranged is difficult to determine, for the figures by Schouten, Tasman, and Cook disagree. In that of Schouten a guy, or it may be a spilling line, runs from the outer end of the balance spar on the weather side to a point on the yard well above the masthead: in Tasman's large figure it is attached half-way between the masthead and the tack. A short stay or guy is also shown running from each foredeck to the same point on the yard where is made fast the balance spar guy; these are the two ropes mentioned by Cook as confining the tack of the sail between the two hulls. In another of Tasman's figures, where some canoes lie at anchor, a shroud runs from the masthead on each side to an end of the balance spar; a backstay from the masthead is also present.

Two of the principal figures in a plate by Hodges, to which Cook refers, though agreeing in many details with Cook's description, do not agree in all (fig. 192):

> The double canoe in the center of the plate has no balance spar (Cook's "outrigger"): the mast is stepped to one side of the deck cabin: and the heel of the yard, instead of being confined between the heads of the two hulls, is stepped at the head of the port hull as in the *kalia*; features pertaining to the type of the *kalia* are combined with others belonging to the *tongiaki*, so producing a hybrid design. The double canoe on the right in the same plate, although only partly seen, is more typical of the *tongiaki* design as described by Cook; it

[TEXT CONTINUED ON PAGE 271]

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

which they were thrown when the Sky Rockets were let off; the immense Height they flew to struck them no less forcibly than seeing fire burn in water, but when the Baloons went off with a horrid Explosion close to their Ears it was hard to say whether their Terror or Surprize was greater. Some of them cryed out 'Matte matte' (ie) that they should be killed & begged that we would put a Stop to every thing, but presently something less terrible drew their Attention; their applause and admiration were expressed by a continual Roar during the whole Exhibition. Some of our attention was drawn off the Fire works to observe the various Passions with which the poor Indians were agitated, they certainly could not have expressed greater Wonder if angels had descended among them in a Storm of Thunder & Lightening, for to them one seem'd as miraculous as the other possibly could. In short every thing appeared to them like Enchantment, what they saw before their Faces they could hardly believe to be real but as something delusive raised by the Power of Magic. Upon the whole they were played off with good Effect & admirably calculated to raise Terror & Surprize among them who never saw such things before.

When the fireworks were over another Entertainment was prepared for us by the Indians which consisted of Dances by the Men & Women. A large Ring was formed by the Natives, those in the inner circle sitting all round it; at proper distances sat five or six Men holding Lights in their Hands, which were bundles of dry Sticks burning at one end & these required constant trimming. A Band of Music consisting of four or five Performers was placed at one part, one beat very briskly with two sticks upon small Reeds of Bamboo Cane, the others had large Canes about 2 yards long open at one end & the other they beat slowly against the Ground, accompanying it with their Voices in which they were joined by many others in the ring; this accompanyment consisted of a Monotone made by repeating the double o three times, as thus o̅o̅-o̅o̅-o̅o̅, the last tone being drawn out longer than the preceding. This, the only vocal music, was repeated the whole time in concert with the Instruments, if they may be called such, & all together formed a plaintive Melody which was not disagreeable. The music was no sooner begun than there advanced into the Ring with a measured Step a Female elegantly dressed with a Chaplet of Flowers on her Head. She was soon followed by near a dozen more dressed in the same manner who all joined together and formed the Dance. It consisted in moving in couples briskly round the ring, springing up & clapping their Hands all together, throwing them by their sides, clapping one hand to the

57: Clerke G,T-5 (1777) 1967 OU9 Tonga OU9

able, upon account of the various Isles and reefs (which are delineated in the Survey) that a good deal interrupt and impede your Navigation; however we anchor'd off them very well on the 17 Instant. Here we likewise found our friend Feenow, Lord of all, and he certainly did behave in a very friendly, liberal manner, making us large Presents of Hogs, Yams &c, for which, tho' he was ever amply rewarded, still I give him Credit, for it certainly has a more generous and social appearance than that of absolute bargaining.

On the 20th Instant by his desire the Party of Marines from both Ships were taken on shore and exercised before him and his Court; they seem'd much pleas'd at their various Maneuvres, and perfectly happy at their Entertainment. As soon as our People had done, Feenow with about an hundred of his principal Men got up and in return gave us a dance (what they call a heavah) to the Tune of their Drums, and some Men who set round the Drummers, at the same time singing; the Dancers all join'd in the vocal Musick and accompanied their bodily Movements with those of a light wooden Implement between 2 & 3 feet in length (the form as in the Margin)[1] which they have for this Purpose. The amazing exactitude of their various Motions, both with this implement and every joint of their Body, and the perfect Time in their musick surpass'd every thing I had the least Idea of; their motions were infinitely more uniform than any Company of Soldiers I ever saw exercise in my Life. They were decorated upon this Occasion, with Cloth of various Colours, which set off their Persons, that were by Nature exceeding good, to much Advantage; this with the perfect regularity of their motions gave them a most striking and pleasing Appearance. The Evening concluded with Fireworks, with which Capt Cook treated them: they were exceedingly amaz'd at the extraordinary revolutions of the Water Rockets in the Water; this must appear to them indeed most wonderfull, that two of the most opposite Elements in Nature, shou'd, for such a length of Time, seemingly act in conjunction.

Feenow during our Stay here treated us with many Heavah's and Amusements of various kinds; some perform'd by Women, these were generally in the Evening after Sunset; but we were very well illumin'd by burning the dry'd Leaf of the Palm Tree and some ribs of the Coco Nut Leaf, on which was stuck Nuts containing an oily Substance, which infusing itself into the Stalk and communicating the Oil as it melted from one to the other, gave a light by no means inferior to our Candles. The Ladies were peculiarly attir'd for these Exhibitions in various colour'd robes, in which they look'd very gracefull and beautifull; they perform'd to the Musick of Drums and singing, were perfectly regular in their Motions, which however were to us altogether novel, curious & laughable; the seeing us laugh'd and pleased contributed much to their festivity and every thing was conducted with the utmost good humour and Cordiality. If there [was] such a Sensation as Anxiety felt among the Group, it was in the vying of the Performers and Spectators which shoul'd most emphati-

[1] There is no drawing in the margin. The 'instrument' was the *pati*.

/147 cont./ *

352 177 (566) (594) personal wealth, and it often gives him the comforting assurance that he will always be able to receive a white guest properly.

Among the rest of the household effects, the wooden, multi-
415 178 footed kava bowl along with the coconut mugs have a prominent place in most houses, as in the old days (391)

391. On the custom of the kava drink see pp. 143-149.

422 Almost every household also owns a roll of tapa from which pieces are
412 cut off as needed. For sweeping, the natives still use a broom (tau
824 fale) made of the ribs of pinnate coconut leaves, coconut-fiber cord
354 178 and a stick of hibiscus wood. The old Tongan lamps, /148/ in which coconut oil was burned, like the more frequently used torches, have,
177 however, long since disappeared. In every house one sees European kerosene lamps, and the modern benzol pressure lamps are also rather
372 177 198 widely used. In the villages, matches have altogether replaced the old method of rubbing fire; it is only on the plantations that fire is often produced in the old way, (392)

392. On the long side of a trunk of Hibiscus tiliaceus (tolonga) approximately 80 - 100 centimeters long, which has been flattened with a knife, a pointed rod (kaunatu) of the same wood is rubbed back and forth with both hands, under steady pressure and with mounting speed so that the sawdust that gathers at the bottom of the trough gradually grows hotter and finally starts to smolder; tinder (for example, a dry coconut husk) can thus be ignited. The process usually takes 20 - 25 seconds; 15 seconds were said to be "record time."

415 177 178 with which very many Tonga are still familiar. No Tongan uses bottle gourds any more for storing liquids. Glass bottles of various shapes and colors are taken for granted in all Tongan dwellings.

000 Almost all Tongan households also have smaller or larger mirrors, and

/162 cont./

245 huo spade they dig holes approximately 50 centimeters deep (diameter 25 to 30 centimeters) in which they plant a sprig (root sucker). They fill the plant hole with earth so that a depression remains in which water from rainfalls can accumulate. The distance between plants is about five meters on a flat area. Every three weeks or so they remove the proliferating weeds with the huo lafa-lafa. After six to nine months the first fruits can be harvested.

niu = Coconut Palm (Cocos nucifera L.)

824 178 Since the settlement of the Archipelago the coconut palm has played a very special role in Tongan culture. At the present time in particular, in view of its extraordinarily manifold uses, (426)

426. The following list will show the all-purpose uses of the coconut palm in Tonga; ("old") and ("new") indicate whether or not its utilization was already common in ancient Tonga.

[262] [252] [231] [303] [372] 1. The meat of the nut (kakano 'i niu): eaten in pieces by the natives (old); grated (or squeezed out as coconut milk) for preparing foods and beverages (old); grated to feed chickens and pigs (old), used in pieces to feed pigs (old) and horses (new); used for making copra (new); the oil obtained from the meat is used to make hair oil and body oil (lolo Tonga) (old), to fry in a pan (new) and to burn as fuel in the absence of petroleum imports (old).

[272] [262] [264] 2. The water of the nut (huhu'a oe niu): especially of unripe nuts is drunk by the natives (old); in an unripe nut it is stirred together with the meat and eaten (old); used at meals to wash one's fingers (old).

[415] [372] [524] 3. The hard shell (Endocarpium) of the nut (nge'esi niu): used for making drinking mugs (old); as fuel (old) and (as charcoal) to heat flat irons (new); used as a child's toy su nge'esi niu ("coconut shell shoes," see p. 272 (new).

[283] 4. The husk (Mesocarpium) of the nut (pulu): used to make cord (kafa) for house and boat building, for fastening blades to tools etc. (old); used as cover for hatchets

824
178
(372)
(752)
(524)

/162 cont./

(old); serves to deep fire smoldering (old); as fuel (old). "Towel" (old), "toilet paper" (old) and to clean shoes (new): the fibers are also used to press out the grated coconut meat (old); the juice of green, warmed husks and the crumbly material between the fibers of old husks are used to treat wounds (old); used for making children's toys (sailboats) (new?).

(352)
(285)
(372)

5. The palm leaves (lou niu): used, as is, to sit on in the bush (old); used to make floor mats (takatapu) (old), fans (old), baskets (old), hats (for example, helemeti and tata faka-polis) (new); needed to make house walls and roofing (old); used in dry form as fuel (old).

(285)
(287)
(412)

6. The center rib of the leaflets (tu'a niu): used in plaiting baskets (old) and fans (old) and in making tapa stencils (see p. 328); used in making brooms (old).

/163/

(482)
(372)

7. The leaf stems (tome): used as carrying sticks (see p. 250) (old); in dry state as fuel (old); also used to keep fire going (smoldering leaf stem wound with tapa) (old).

(287)
(415)

8. The bast fiber at the base of the leaf stem (kaka 'i niu): used to make tapa stencils (under side) (old) and as a bag for squeezing medicines and food (old).

(313)

9. The wood or the trunk (sino oe niu): used to make rafters and roof laths (old); used as posts and beams in houses (old?), as single posts on the plantations and for palisades (old).

(278)

10. The bark (kili oe niu): used to make medicines (for stomach pains) (old).

(227)
(278)

11. The roots (aka oe niu): used to plait fish baskets (traps, finaki) (old) and to make cuttle fish hooks (tailpiece) (old); the juice of roots serves as medicine for abdominal pains and headaches (old).

it maybe designated as the most useful plant of the /163/ Tonga Islands.

245 Cook reports that he came across coconut palms on Tongatapu "in astonishing numbers." (427)

427. J. Cook, Beschreibung...loc. cit. VI. p. 237.

/191/

252 The Tongans prepare their food as in old times in (or near
[343] special cook huts (485)
[178]

485. See pp. 93-94.

on their properties; nowadays, meals are sometimes also prepared on the plantations if these are more distant from the villages. The
252 natives use various methods. Most often they cook in pots. The
415 Tongans erect simple hearths of stones or old corned-beef cans and
177 iron rods laid over them. On this they set an iron pot or kettle, or
[372] an empty zwieback can, in which the food is cooked, while the fire underneath the container is fed with coconut husks and shells as well as firewood. Cooking (haka) in pots is most probably not an ancient
[439] Tongan custom. But for a long time the islanders have obtained clay pots from the Fiji Islands,

486. See J. Martin, loc. cit. II. p. 284.

A century and a half ago they also began using iron pots which they obtained from European ships; (487)

487. Ibid.

however, it has only been in the past few decades, with the commercial development of the South Seas, that cooking in pots has become the
252 predominant custom in food preparation. The characteristic Tongan way of preparing food is to stew it in the earth-oven. This is more work for the natives than boiling, but it is still often practiced even for everyday cooking (especially on the smaller islands); on Sundays, festivals and other special occasions, preparing an earth-oven is taken for granted in most Tongan families.

A typical, carefully prepared earth-oven ('umu) in Tonga is today put together in the following way: In the village, inside or next to their cook hut (or, if a meal is planned on the plantation, on a place there) the natives dig a circular hole, the size depending

/191 cont./

252 on the amount of food to be stewed; its diameter is approximately one to one and a half meters, its (center) depth approximately 30 - 60
252 centimeters. On the bottom of the pit they arrange dried coconut
372 leaves in layers and over them the husks and shells of ripe coconuts (or wood); on top of this they place a great many stones. (488)

[823]

488. They prefer volcanic rocks; however, since these must at some time be fetched from the uninhabited volcanic islands of the Archipelago, they often also use the less effective coralline rocks that are easily obtainable everywhere.

They set fire to the coconut leaves, husks and shells (or wood) and heat the stones; in order to make these red-hot they add more fuel. Finally, the stones that have sunk to the bottom of the pit seem hot enough; with a long stick they scrape the remnants of burned-up fuel out of the "earth-oven" and distribute the stones evenly around the bottom and the wall of the pit up to the top edge. The
252 food which has meanwhile been prepared is then placed in the earth-oven: they will place, for example, the cut-up yams, kape, manioc, etc., on the stones (489)

489. On these they sometimes first put a protective layer of waste after peeling.

and spread over them an insulating layer /192/ of coconut husks. On
[415] [824] these they place pouches made of banana leaves (490)

490. These banana leaves they prepare by splitting off the center ribs and holding the leaves over the fire so that they become tough and resistant; the bundle (pouch) is tied with the rib part that was split off.

which may, for example, contain cut-up taro leaves (= "vegetable"), fish or corned beef (or a chicken) and coconut milk (squeezed out of the grated coconut meat). They also add pieces of pork to the cut-up tubers, and on special occasions, as in old times, (491)

/193 cont./

415 252 197 flour-fried cake (keke) and for frying other foods, the Tongans find a welcome addition to the rest of their methods. Up to the present time, European cookstoves and ovens have found very little distribution in the Archipelago; now and then, on special occasions, people bake "English cake" in self-built bake-ovens by placing the cake in a mold on the hot stones of an earth-oven, surrounding it with corrugated sheet metal and earth and covering it with a piece of corrugated sheet metal.

372 177 178 Today, in the villages, fire is produced with matches; occasionally one sees European lighters. On the plantations, where often no matches are available, the natives often use the ancient Tongan method of striking fire, (494)

494. See p. 221.

and everywhere they like to "save" the fire in the traditional way in the form of a glowing coconut husk.

252 462 Preparing an earth-oven is chiefly men's work. They generally heat the stones, peel and cut up the tubers and prepare the rest of the filling for the oven; the women help with the easier tasks, for example preparing the banana-leaf pouches. This division of labor corresponds to that customary in ancient Tonga where food /194/ preparation was apparently largely the business of the men. (495)

495. See Th. West, Ten years...p. 267.

The easier activity of boiling in pots is today, however, usually performed by the women.

252 [565] [198] Commoners probably prepare most of their meals just as they did in the past; the nobles--in accordance with their simplified standard of living as compared to the past--serve meals which are not very different from those of the people. Peeling, cutting-up and stewing tubers is still the most common way of preparing food, except for boiling. Extracting coconut milk with which the tubers

/199 cont./

276 887 178 tobacco that has for some times been cultivated on many of the native plantations in Tonga, and from this, together with dried pieces of banana leaves (hulu ifi tapaka), they smoke the "suluka," the size of which is between a cigarette and a cigar.

They prefer to cut banana leaves (usually of the hopa variety) early in the morning when they are fresh with dew; if the leaves are too dry that are moistened for a moment with fresh water. After the leaves have been pressed (for example, under a bed) and dried, they are cut in rectangular pieces. On each of these is placed a small quantity of tobacco, dried and cut fine, and the whole is rolled into a conical shape. The leaf is held in this position while the tip of the "suluka" is folded over and then bitten off just before it is smoked.

The natives usually take only a few puffs of the "suluka"; it often goes out, whereupon they stick it behind one ear and, after some time, often hours later, they relight it and continue smoking. The tobacco is strong. Old Tongans who are used to this weed, generally refuse the tobacco and cigarettes of whites.

276 (372) The natives usually light their cigarettes as well as the "suluka" with glowing coconut husks with which they traditionally keep the fire going and which they like to take along when they go to their plantations.

(177) Very few Tongans smoke European pipes.

Tobacco chewing is not very widespread; apparently only the indigenous tobacco is chewed.

261 177 /200/ Some boys, girls, men and women today are fond of chewing gum, which probably became known in the Archipelago through the American troops stationed on Tongatapu during the last war.

262 432 Many natives of both sexes and various ages are fond of sucking

241 [245] the cultivation of cash crops. Coconut palms, being relatively independent of the agricultural planting cycle, are a logical choice for farmers engaged in cash cropping in densely populated areas.

245 In addition to being the major cash crop export, the coconut palm is also invaluable to the Tongan as a building material and a source of food and drink. However, until land tenure is secure, many farmers are reluctant to enter large scale copra production. 241 Interviewed farmers also expressed reluctance to mix the cultivation 245 of food crops and large scale palm growth, because the shade from palms supposedly reduces the yield from food plants. Frequently, farmers eliminate all palm growth from small, scattered portions of their allotments, reserving these areas entirely for food crop production.

245 The frequency with which households collect coconuts and pro- 461 duce copra varies considerably. Survey informants indicated col- 245 lections every week, to once per month. In copra production, the coconuts are collected and usually transported to a central location, frequently the area of residency on an allotment. Here the nuts are split and placed in the sun to partially dry (Plate 11).A A Later, the flesh is scooped out, dried thoroughly in the sun, and bagged [372] for sale. Occasionally a crude kiln drying shed is used to dry the flesh, in which the heat is supplied by a fire beneath the shed, [592] fed by discarded coconut husks and shells (Plate 12).B A The produc- [462] tion of copra usually involves the entire family, with men collect- [85] ing and splitting the nuts, women extracting the flesh, and small children guarding the sun-drying copra from dogs and pigs. The

A, B [Due to poor qality of origirals, plates have
A A not been marked for a Categcry--Analyst.]

[TEXT CONTINUED ON PAGE 106.